



The Educacion or  
bringinge vp of chil  
dren / translated out of  
Plutarche by Tho  
mas Eliot esqer /  
one of his kingis  
most hono  
rable  
Counsaile.

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Thomas Eliot to his only entierly  
beloued syster Margery  
Puttenham.



**I**n this temporall lyfe no  
thinge is to naturall man so despo-  
rous as to haue by lesfull encrease  
procreation and frute of his body.  
semblably to a man of honestie or  
gentyl corage/ther is no disease or grefe so intols-  
lerable as children of their disposicion abiecte or  
vicious: whiche declynynge from all vertue / in  
voluptuous and inordinate lyuinge not only cō-  
sume the goodes of their parentes and frendes/  
but also deface the good opinion & fame/ whiche  
perchance their auncetours / by some vertuous  
acte or studie haue acquired: Whiche moste com-  
munely hapneth by the remysse educaciō or byrin-  
ginge bp of them. Wherfore good syster / for as  
moche as I do consyder with what fertillite al-  
mighty god hath endued you/to my great com-  
forte/ if your children do prospere in vertue and  
lerninge. I therfore in tymes vacant from busy-  
nes & other more serious studi/as it were for my  
solace and recreaciō / haue trāslated for you this  
litel treatise/entitled the Education of children/  
and made by Plutarch the excellēt philosopher/  
and maister to Craiane/ most vertuous & noble  
of all Emperours: Wherby ye shal be maruay-  
lously instructed/or at leste waye/hit shall admis-  
nistrate your wisdomē (which I dare affirme  
is

is right laudable) in ordyng and instructinge  
your children/ circumspectly and discretely. For  
as god shal iuge me/ the lacke of children shulde  
not be to me so payneful/ as feare of hauinge suc  
cession of heires/ in whom shuld be lacke of true  
& lerninge. Wherefore good syster endeouour your  
selfe to adapte & forme in my littel newewes incli  
naciō to true & doctrine/ acordinge to myn expe  
ctaciō: whiche ye shall w more facillite pforme/  
if ye beare the cōtentes of this litel boke in your  
remembrance: Aduertisinge you / that I haue  
not only vled therein the office of a translatour/  
but also haue declared at lengthe dyuers histo  
ries/ only touched by Plutarch: to thetēt that  
difficultie of vnderstandinge shall not cause the  
matter to be to you fastidious/ as it often tymes  
hath hapned to other. Also of pourpose I haue  
omitted to translate some parte of this matter/  
conteyned as well in the Greke as in the Latin/  
partly for that it is strange from the experience  
or vsage of this present tyme / partly that some  
vices be in those tōges reproued/ whiche ought  
rather to be vknownen/ than in a bulgare tonge  
to be expressed. For I wolde not that any man  
shulde exact of me the exquelite diligence of an  
interpretour/ syns I write not to clerkes / ne des  
sire not to haue my boke cōferred with y delecta  
ble styles of Grekes or Latines: but as I haue  
saide/ I haue this done for my pastime without  
moche studie or trauaile. And it shal only suffice  
me/ if by this littel labour I may cause you my  
entierly

entierly beloued syſter / to ſolowe the intēt of Plu  
tarche in brynginge and inducinge my littell ne  
uues into the trayne and rule of vertue / wher  
by they ſhall finally attayne to honour (god ſo  
diſpoſinge) to the inſtemable comforte of theyr  
naturall parentes / and other theyr louinge fren  
des : and moſte ſpecially to the high pleaſure of  
god / cōmoditie and profite of theyr countray.

Thus hartily fare ye well / and kepe with you  
this token of my tēder loue to you / whiche with  
the vertue and towardnes of your children / ſhal  
be contynually augmented.

From London the .xxvii. day of Nouēbre.



**O**f the good and lafull procreation  
of children / and howe they be enclyned to  
the good or yll diſpoſiciō of their  
parentis. Firſte chap.



**L**et vs conſyder What  
may be ſpoken touchyng the  
education or bryngyng vp of  
the children of honeſt parſo  
nages / or by what exerciſe  
they may ſone attayne to vi  
tuous maners. And pchāce  
it ſhalbe moſte expedient to take the beginnyng  
A.iii. at



at their procreation / before we traicte of any o-  
ther thinge. Therfore who so coueiteth to be fas-  
der of honorable or worshypfull children / I sup-  
pose this thinge ought he to purpose principal-  
ly / neuer to be ioyned to women lewde & abiect /  
as comune harlottis & concubynes . For in who  
so euer is ingendred any blemyshe or yll spotte of  
their moders parte / during their liues reproche  
of ignobilitie alway accompanyeth them / which  
is apte and redy for those that of malice wyl em-  
braide or atwite them . For it was a wyse man  
that saide :

Unhappy is the generation /  
Wherin there faileth a good fundacion.

It is more ouer a faire treasure & great parte  
of libertie / to be engēdred of good parētis / which  
ought to be highly esteemed of them that desyre  
good frute . For children adulterat & like to coun-  
terfaict money / be comunely blynded with arro-  
gangs / or be naturally of rude and vile disposiciō.  
Wherfore that poete sayde truely / that spake in  
this wyse :

The myde whiche is with any spotte entayled  
Of lewde parentis / holdeth in captiuite  
The valiāt knight / whose strēgth erst neu failed  
Suche power hath nature / bredde in iniquitie  
For children brought bp in moche felicitie  
Of noble parentes / haue for the more part  
A boosinge tonge / a proude and sturbye hart.

Accordinge therunto it is wryten of one named  
Cleophtus / son of the noble duke Themistoc-  
cles /



cles / whiche for his prowes was souerainly este-  
med and beloued of the people of Athenes) the  
said Cleophantus auauited hym selfe / where he  
was in cōpany / that what so euer he wolde / his  
moder wolde the same. and what she desired / his  
fader Themistocles granted. and what pleased  
Themistocles / the people was therewith conten-  
ted. The noble hartes of Lacedemonēs (which  
are a people in Grece) be worthy to be highly ex-  
tolled / who compelled their kyng / named Archi-  
damus / to pay to them a great some of money /  
for that he married a woman of snial stature and  
p̄sonage / embzaydinge hym / that he purposed  
not to get them kinges / but only a linage of kin-  
ges (as it were that in a kinge ought to be good  
features and maiestie.) Consequētly one thinge  
is to be remembred / which hath not ben forgotē  
of our elders: what suppose pou that is? Certain-  
ly / that they whiche do accōpany with women  
to thentent to gete childzen in the acte veneriall /  
be sober / or at the leste ways that they d̄ynke a  
litel wyne only for that it is noysshing to nature /  
bery temperatly. For truely it hapneth that the  
seede being sowed by d̄ronken parentes / the chil-  
dzen therof comynge / for the more parte / be d̄ū-  
kardes and tauerne haunter. Therfore Dioge-  
nes (the philosopher) whan he espyed a yonge  
man / whiche beinge d̄ūke had his wittes trou-  
bled / and spake vnaduyedly / said to him: Pōge  
mā thy fader did sowe the / whan he was d̄ūke.  
Thus hitherto haue I spoken of procreacon of  
childre

childzen: here after I shall treat of the gouernance of them cōcerninge þe orde of their lyuinge.

**Of nature/reason/ & custome/ Whiche  
shulde concurre in the education  
of childzen. Cap.ii.**



**G**enerally accordynge as we haue ben bled to traite of cōcerning artis and sciences/ the same shal we nowe eftsones reherce in the declaracion of vertue. Thre thinges there be that must cōcurre & agre in the accomplishinge and perfectinge of the warke/ whiche I nowe purpose/ þis is to say Nature/ Reason/ and Custome. Reason I take for doctrine/ Custome for exercise. The begynninge & entre is to be taken of doctrine/ Experience is won by meditacion & exercise. Of all those togyder is made a perfection: And where any of them do lacke or faile/ nedes must vertue halte. For Nature without doctrine is blynde/ & doctrine without Nature is a thinge mutilate. Nedes muste thā exercise (whiche lacketh them both) be imperfecte. For like as in tyllage fyrste it behoueth that the moulde (whiche is to be sowed) be good. Secundarily that the husbände or ploughman be experte in sowinge. Thirde that the sede be clene and without faute. So (in bringinge bp of your childzen) ye shall applie & resemble to the moulde your childzens nature/ to the ploughman/ their instructour or maister/ to the

to the sede/ Instructiō of lerning and preceptes.  
All whiche thinges vndoubtedly were assembled  
in those noble philosophers / whom all men do cō  
mende: I meane Pythagoras/ Socrates/ and  
Plato/ and euery other / whiche hath attayned  
to immortall fame and honoz. Doubtes he is in  
great felicity and in the fauour of god/ who that  
is indewed with all these qualities. But who so  
euer after that he hath attayned to doctrine and  
the right experiēce to vertue/ do suppose y<sup>e</sup> witte  
of man not to be profitable / he doth not qualifie  
the defaultes of Nature / but bitterly erreth and  
is deceyued. For slowth destroyeth the power of  
nature/ and she her selfe by doctrine is destroyed.  
And light things fleith from men that be neglig  
gēt: and nothinge is so difficile/ but by cure it is  
optayned. Also you shall lyghtly perceiue in many  
thinges (if ye take good hede) what speedyness &  
efficacie is in labour and diligence. For the small  
dropes of water (with often fallynge) perce the  
stones. Iron & brasse is worne out with moche  
occupaciō. And the wheles of chariottes bowed  
by moche violence / can neuer recouer theyr pri  
stine straightnes. Yet labour (exceedyng y<sup>e</sup> course  
of nature) hath surmounted her power. But supe  
pose you these thinges only declareth the power  
of diligēce: nay truely/ but also other thinges in  
numerable. If a grounde fertile of nature be yll  
hous bandried / for lacke of good tillage it appea  
reth foule and yll fauored: and the more excellēt  
the nature of euery thinge is/ the more is loste/



if hit peryshe by slouth or negligence. As your  
grounde barayne and out of measure rough and  
bntylthy: Tyll it well: and good spent / cometh  
agayne of it. Howe many trees be ther / that be  
ingelyttell set by / abydeyth barayne: And whan  
they be duely attended and cheryshed / they be-  
come fertile: What strengthe of body is nat dul-  
led and consumed by sluggardye / wantonnesse /  
and yll rule: Or what bodies be so feble of Pas-  
ture / that by exercise and doinge of maistries be  
not auanced to moze strengthe and prowesse:  
Semblably / what horse well broken in pouth  
is not after to the rider gentyll and easie: And  
they that be roughe and yll broken / be not they  
very harde heeded and fiers of stomake: But  
what nede we to meruaile at suche other thyns  
ges / whan we se ofte times beastes most sauage  
and cruel / to be broken and made tame with las-  
bours: One of Thessalie (whiche is a countrey  
naturally inclined to warre) answered wel whā  
it was demaunded of hym / who were moste ab-  
iecte of all the people of Thessalie / he said / they  
whiche in feates of warre be not exercised. What  
shall nede many wordes: Custome is a thynge  
auncient and of longe cōtynuaunce. And he that  
customably haunteth his owne propre & fami-  
liar vtues / shal not erre in any wise. Touchinge  
whiche matter / after one example reherſed / I  
shall cesse to speake any moze of these thinges.  
Lycurgus (whiche made & gaue lawes to the  
people called Spartanes of Lacedemones) for  
to



to proue the efficacie of custome/caused.ii.whelpes to be taken and brought vp in sondrie maners/ thone to be made a rauenor & rechelesse/ thother chaste/suer in lym / and to hunte truly. That done/on a tyme whan the people were in one place assembled / Lyncurgus sayde vnto them: O ye Lacedemones / for to gete and attayne vnto vertue/custome/discipline/doctrine/ and good bringynge vp/be of great effecte and substance: Of the whiche I shall vnto you anon/ make experience. And forthewith / bringynge before them the whelpes/whiche he kepte: whan he hadde sette betwene them a potte with meate and a quicke hare / thone whelp egerly flew to the hare / thother with as moche haste or more / thruste his heed in to the potte. And whan the people in no wyse coude conterte what this thyng purposed / or wherfore the whelpes were brought forth: frendes saide Lyncurgus/ bothe these whelpes/hauinge one sire and one dame / by custome be trayned in to sondrye disposicions: for the one is become a rauenor/ the other a good hunter. Nowe haue we sufficiently spoken of the lyfe and custome of men/ here after we shall treat of the Educacion and bringynge vp of children.

**The good or ill that hapneth by  
nurses and tutors. Cap. iii.**

B.ii.

35



**S**ome semeth it behoueth  
that þe moders shulde bringe vp  
their owne children and do giue  
vnto them souke at their owne  
brestes. For with more naturall  
affection and busy diligēce they  
nourishe them than doth other nourises / as they /  
whiche mooste inwardly / and (as it is comunely  
said) from the fyggers endes loue their childre.  
Nourises hired haue but a feyned beneuolence /  
louynge the children for their rewarde onely.  
More ouer that the moders them selfe ought to  
nourishe them whiche they bringe furth / nature  
declareth sufficiently. For to that entēt she hath  
gyuē to euery creature / that is of female kynde /  
nourishment of mylke. Also there was in hym a  
high and wyse prouidēce / whiche gaue vnto wo  
men two pappes: that if hit happened any to  
bringe forth the twynnes / she shulde haue double  
fountaynes to nourishe them: whiche was done  
for great consideracion / that therby loue and be  
neuolence may be nourished & encreased betwene  
them and their children. For familiar company  
in liuinge and fedinge is an encrease of loue and  
amitie. Therfore it is to be obserued principally  
þe moders (as I haue before reherſed) do bringe  
vp their owne childre & gyue them souke of their  
propre brestes / or if they can not for some disease  
or manifest impediment that they may happen  
to haue: Or if they liſte not / for that they wolde  
haue plenty of children / than wolde I that they  
shulde

shulde take honeste and cōuenient nources / and  
not brothels and vagaboundes / but suche as be  
instruct in the maners of theyr propre realme or  
countrey. For in like wise as the membres of in-  
fantes newly bozne / muste be formed and ordeed  
that they become not crowked : so the maners of  
them at theyr begynnynge / muste be aptly and  
propely framed. For that very yonge age is tē-  
der & facile to be wrought : and lernynge is beste  
instylled and brought in wittes / wheles they be  
softe and delycate. Also thynges beyng longe  
harde / bnneth be mollified : therfore lernynge in  
childrens wittes is soonest impressed. Wherfore  
Plato / whiche is called the diuine philosopher /  
discretely exhorteth nources / that they cōmytte  
not to children trifelynge and dishoneste fables /  
lest at the begynnynge they infecte their wittes  
with foly / and vnthriftie maners. Therfore the  
poet Phocildes in this wise counsaileth :

Infourme thy childe in yonge and tender age  
To gentell maners the very right passage.

Also hit ought not to be forgotten / that you pro-  
uide suche parsones to accompany or attende v-  
pon your children as be all redy instructe in ver-  
tuous maners / and can pfectly and truly speke  
and pronounce your countrey language / lest if  
they be intached with barbarous speche and de-  
praued maners / your children shulde embrace of  
them some viciuous disposition. For not without  
reason this prouerbe is vsed : He that dwelleth  
by a crepyll / shall lerne to halte. But after your

B.iii. chil



childzen be comen to peres / whan they shulde be  
comytted to Tutours / than for the remnaunt of  
their educacion you muste be circumspecte / that  
you do not comytte the gouernaunce of them to  
slaues or villaynes / or to men vnstable / false / or  
deceitfull. For they may well be laught to scozne  
that at this day / haupnge good and discrete ser-  
uauntes / appoynteth some to be theyr hyndes /  
some shypmen / some to be factours / other to be  
stewardes of house holde / baylyffes of hous bā-  
drie / suruepours of landes / or recepuours : And  
if they haue a ribaulde or a riottous seruaunte /  
vnprofitable to euery purpose / comunely to his  
gouernaunce they do comytte their childzen.

A good and necessarie tutoure ought to be suche  
as was Phenix (tutoure of Achilles the moste  
balaunt of all the Grekes / whiche were at the  
siege of Troie) whom Peleus fader of Achilles  
(as Homere the noble poete writeth) ordeyned  
to haue the rule of his sonne / to the entent that  
(for his wysedome and eloquence) he shulde be  
as well in speakynge as doynge his instructour  
and maister.

**What schole maisters are to be chosen  
and of the discommoditees / whiche  
happen dayely by neglygent  
educacion. Cap. iiii.**

**Rowe**





**N**owe come I to the chinge  
moſte chieffe and princypall to be  
remembred. Ye muſte diligently  
prouide for your chyl dren / ſchole  
maiſters / whole lyues be not diſ-  
poſed to vice / ne of reprocheable  
maners or condicions / and whiche haue good  
experience & fourme of teachinge. For certaynes-  
ly the fountayne and rote of worſhippe and ho-  
neſtie / is good doctrine. For lyke wyſe as good  
huſ bandes do piche buſſhes and hedges about  
yonge ſettes (as well to the entent they ſhulde  
growe ſtreight / as to kepe them from bytynge  
and barking of catall) ſo good and pfecte mai-  
ſters plante in chyl dren conuenable and good ad-  
uertilementes and preceptes / wherby the yonge  
ſprynge of ſtuous maners ſhal growe ſtreight /  
and be out of daungerous and beaſtly vice. And  
truely many faders there be / whiche are great-  
ly to be blamed / that commytte theyr chyl dren to  
bathryſty / ignoraunt / and foliſhe maiſters / not  
hauinge of them befoze any triall or experience /  
whiche al be it they ſo do in defaulte of lerninge /  
yet is it in them great folly and ſimpleneſſe : For  
ſome there be / that not withſtandinge by the res-  
pozte of men experte / they knowe the ignorance  
and lewdenes of ſome ſchole maiſters / and do p-  
ceyue hit manyleſtly : yet vnto them ſpecially  
they commend theyr ſonnes : and ſome do hit /  
beinge vanquiſhed with fayze promyſes / other  
at the inſtante deſire and in fauour of their frendes  
des

des and acquayntance: wher in they do moche  
lyke/as if a man beinge sycke oz diseased/ dothe  
refuse an experte phisicion/whiche may recouer  
hym/ & for to haue the moze fauour of his frende  
oz acquayntaunce / taketh a man vnlearned / by  
whom perchance he shalbe brought in daunger  
of his lyfe: oz beinge on the see/ forsaketh a good  
pilate oz lodisman/ and at the desire of his frēde  
oz acquayntaunce/ approuethe a persone folishe  
and ignoraunt. ¶ lozde god/ is he to be called a  
fader/ that moze esteemeth y desire of his neygh-  
bour/ than the erudicion and lerninge of his chil-  
dren: Accordinge ther vnto the olde philosopher  
Crates was wonte to saye/ that whan he shulde  
happen to be in the highest parte of the citie/ he  
wolde crie in this fourme (if he might be herde)  
Whither wyll ye mad men/ whiche do set al your  
studie in getinge of riches/ and to your children/  
to whome ye wyll leaue that riches / ye haue no  
consideracion oz respecte: And to that in myne  
opinion maye be added / that suche faders do in  
lyke wyse/as they whiche be very busy and nise  
in trymmynge their shomes/ whā they take lit-  
tell regarde what hapneth to their fete.

There be also many parentes/ in whom inordi-  
nate loue of money hath ingendred hate of their  
naturall children: for to thentent that they wyll  
not gyue great rewarde oz salarie / they do pro-  
uide maisters for their children/ ignoraunt par-  
sones/ whiche for a littell stipende professeth ler-  
nyng of small esteemaciō. And therfore the phi-  
losopher

losopher Aristippus sauerly and with a prope  
 caute checked one beinge a fader / whiche lacked  
 witte. For one demaunded of Aristippus / what  
 he wolde aske for a rewarde to teache his sonne:  
 Who demaunded. xx. li. He sayd he / that is a soze  
 demaunde / for I maye bie a seruant at that price  
 (seruautes at that tyme were bonde men / and  
 beinge taken in warres were solde / as slaues be  
 nowe in diuers places) Ye said Aristippus / thou  
 shalte haue for thy money two seruautes / that  
 is to say thy sonne / and hym whome thou doste  
 bye. (As who saythe / the money whiche shulde  
 purchase his son lerninge / beinge enloyed on a  
 slaue / maketh his son for lacke of lerninge / to be  
 of like estate or cōdicion. Finally is it not a great  
 folly & madnes / that where we do accustome our  
 childzen to take meate with the right hāde / and  
 if they do put forth the lefte hāde / anon we cor  
 recte them : and for to make them to here good &  
 cōmodious lernynge / we make no prouisiō nor  
 be circumspecte therin.

**The inconueniencies / Whiche happen**  
 for defaulte of lernynge / and the compa  
 rison of lernynge to other qua  
 lities. Cap. v.

**B**Ut nowe wyll I assay to shewe  
 what happeneth often to these monstros  
 ous faders / that whan they haue lewdely & vne  
 happily nozished and brought vp their childzen /  
 C whan



Whan they be at mans state/ they despisinge all  
holysome doctrine & vertuous ordre of lyuynge/  
do fall heedlynge into inordinate pleasures/ and  
into seruile and abhomyable voluptuositie &  
vices. Than the faders soe repente them/ that  
they haue in suche wyse brought them vp. And  
whan they do perceiue in them no commoditie:  
than for their mischife and unhappynes/ the pa-  
rentis be contynually in their myndes tourmē-  
ted. Semblably some take to them flatterers/  
scoffers/ and railers/ vile and vngacious pa-  
sones/ perillous subuertours of youthe: Other  
mainteine proude and sumptuous queines and  
harlottes: some passe all the holle dayes in deli-  
cate festes and bankettes: other/ as it were in a  
wrecke/ be drowned at dise/ and in riotous com-  
pany. There be also/ whiche gyuinge them sel-  
fes to the foly of youthe/ do embrace lecherp/ ad-  
uoutrye/ and other lyke abhomyacions / and  
only make dethe the ende of pleasure. Whiche if  
they had alway ben in the company of any wise  
man/ doubtles they shulde neuer haue set theyr  
myndes to suche foly / but rather haue lerned þ  
precepte of Diogenes þ philosopher/ who in his  
sayenge/ wisely and by an experience truely ex-  
hortet in this wise: Be bolde to entre i to an har-  
lottes house/ that thou mayst lerne there/ howe  
littell or no cōmoditie is in the estimaciō of thinges  
vile or vicious. Nowe to speake in fewe  
wordes/ wher in I shall seme rather to diuynne  
than to admonest and exhorre. The fyrste/ myds  
dell/



dell/and laste poynt of this matter is / that the  
sure and honest rule of lpyunge is lerninge. And  
that is the thynge / whiche soonest helpeth a mā  
to vertue: All other thynge's temporall be but  
tryfels/ and not of suche value / that therin we  
ought to spende any studie. Doubtles nobilitie  
or gentylnesse of bloud is a goodly thynge: and  
riches is a thynge precious and delectable: but  
the gyftes of Fortune be suche/ that as we may  
se by experience/ she gyueth them / where they  
be not looked for: and those/ whiche al redy haue  
them/ she despoileth. More ouer great substance  
is a token or praye to allure seruauntes & other  
parsones yll disposed / to wayte a man with dis-  
pleasure/ and to enserche his cosers and baggis.  
and finally they be redy for euery lewde persone/  
that maye happe to take them. Honour is pleas-  
saunt/ but it is vnstable and nothynge cōstaunt.  
Beautie is a thynge excellent/ and for the attay-  
ninge therof/ moche debate hath ensurged: but  
yet it is transitorie/ and dureth but a season. Bo-  
dily helthe is a treasure / but that is also muta-  
ble. Strengthe is moche desyred / and is taken  
for a parte of felicitie: yet not withstandynge it  
soone fadeth/ with age or sickenesse. And he that  
auaunteth hym selfe in might of body and lym-  
mes/ is in a false opinion. For howe small a por-  
cion of strengthe is in mā/ in comparison of beas-  
tis: I meane elephauntes/ bulles / and lpongs:  
Therfore truely the thynge that in vs is diuyn  
and immortall is lerninge. Generally two spe-

ciall thynges be in the nature of man / whiche  
be good / that is to saye / knowlege and reason.  
Knowlege commaundeth / reason dothe obey /  
As for knowlege no violence of Fortune maye  
take awaye / no vexacion maye withdraue / nor  
likenes may corrupt / nor age by any mean may  
endamage. Only knowlege perished with age  
eiesones reuiueth . And where all other thinges  
by longe contynuaunce decaye / onely counyng  
with the yeres encreaseth & multiplieth . Warre  
lyke a raginge floode / draweth & carieth awaye  
all thynges with hym / onely lernynge / for that  
he may not stere it / he leaueth vntouched. Where  
fore Stilpo y philosopher / as me semeth / made  
answere necessary to be remembred . For whan  
kinge Demetrius had taken the citie of Megas  
rie / where Stilpo dwelled / and abated hit in to  
the erthe : he demaunded of Stilpo / if he hadde  
loste any of his goodes by the assaulte : No sayd  
Stilpo / Warres maye neuer take any spoyle of  
vertue. Accordynge hit semeth that Socrates  
answered. For whan Gorgias the Rhetorician  
(as I remembre me) demaunded of hym / if he  
thought the kynge of Perse to be happye : I  
knowe nat sayd he / howe moche he hath of ver  
tue and lernynge. As who saythe / in those thin  
ges standeth happinesse / and not in the treasure  
and gyftes of Fortune.

That

That the pleasynge of cōmunes is dif-  
ficile and also daungerous / and also  
what perill is in hasty and vn-  
aduised speche. Cap. vi.



N lyke Wylse as there  
is nothynge more propise &  
conuenient for a man / than  
the vertuous bringynge vp  
of his chyldren / so is it expes-  
dient that he sette them in a  
hollsome & vncorrupted cou-  
trey / fere from the fantasies and bayne glosyn-  
ges of people. For he that endeouureth hym to  
please the multitude / must nedes discontent the  
wylse men / as wytnesseth Euripides the wyter  
of tragedies /

Thus am I called fole and ignorant  
Amonge rude people / my verses to auant;  
But to meane men / egall to my degre  
I am thought wise / eche as they fauour me.  
For of whom wise men set lyttell prync  
Contenteth the people best with their deuise.

Verily I perceiue that they whiche put theyr  
holle practyse / to obteyne the grace and fauoure  
of the troublous cōmunes / be for the more part  
prodigall / and desirous of inordinate pleasure /  
and by reason hit muste be so. For they that ne-  
glecte honestie to cōtent other mēnes appetites /  
can not alwayes preferre good dilectacions / or for



to we those that be moderate for them that be bo-  
luptuous. More ouer take good hede that your  
children do not speake sodaynely / and without  
p remedytacion. For that / whyche is spoken or  
done vnaduyedly and hastily / in no wyse maye  
be comédable. For it is said in a prouerbe: Good  
thynges are difficile. And wordes not forstudied  
be infarced with lightnesse and negligence / and  
vnneth suche perceyue wher at to begynne / or  
where they shall make their conclusion. Amonge  
other faulces they that speake hastily / falle in to  
babylngge immoderate / but aduised meditacion  
suffreth not langage to wandre out of due mea-  
sure. We rede of Pericles (one of the noble coun-  
saillours of Athenes) oftentymes whan he was  
required of the people to shewe his opiniõ / wolde  
none other thyng say / but that he was not pro-  
vided. Semblably his successour in the comune  
weale Demosthenes (the most excellēt oratour)  
whā the people called for hym to gyue them coun-  
saile / he came not / sayenge: I am not yet four-  
nyshed sufficiently. Perchaunce some wyll say /  
this tale is not true / and that I speake it with-  
out auctorite. Al be it in his oraciõ agaynst Mi-  
dea / he declareth þ comoditie of pmeditaciõ in  
this fourme: Frendes I denye not / but I haue  
considered / what I shall saye / and that I shall  
speake is with great labour provided. Ye might  
well pytie me / If I shulde come before you pre-  
pared / that I shulde omitte and passe ouer that  
thinge whiche I entēd to declare. For I speake  
not

not thus now to depaue speedy expedicio in gy-  
uynge aduysle or counsaile / but that they whi-  
che haue any suche grace / maye frankely prac-  
tise hit. All be it / I thynke hit necessarie / that  
yonge men do sel dome vse hit / vntyll they come  
to the age of perfection / lest they speake all thin-  
ges that happeneth / and not all that is necessa-  
rie. And whan the vertue of eloquence hath tas-  
ken rote / than whan tyme requyret / hit shalbe  
comendable to departe bounteously with plene  
tye of matter. For as they / whiche haue bene  
longe in gyues or stockes / by custome of longe  
imprisonemente / whan they be loused / they do  
halte for the tyme / and maye not well go : in like  
wise they / whiche haue longe refrayned to speke /  
whan they be constrayned to speake sodaynely /  
yet wyll they folowe the stile of an interpretour  
(whiche is with longe taryenge and moche stu-  
die.) But yet he that suffreth chylzen to speake  
hastily without deliberacion / gyueth them oc-  
casion to falle into extreme clatterynge and ian-  
glynge. On a tyme whan a symple peynter had  
shewed vnto Appelles (the mooste couninge peyn-  
ter that euer was) an image that he had made /  
he also sayde to Appelles : Euen now I made  
this ymage. Nowe in good faythe sayde Appel-  
les / if thou wylte holde thy tounge and saye nes-  
uer a worde / I do perceiue thou diddest sodayn-  
ly peynte hit. But I do maruayle moche more /  
that in that space thou haste not peynted no mo  
ymages.

Of the

Of the iuste temperance and modera-  
cion of speakinge / and of the beste  
kynde of doctrine. Ca. vii.



**M** We to retorne to my  
fyrst matter. My counsaile is  
that chyldeyn do eschewe to  
moche arrogaut and pom-  
pous speche: and in like wise  
to auoyde homely and rude  
communication. Inflate and  
proude speche lacketh gentylnesse: bale and vile  
wordes nothynge persuaðethe or mouethe. For  
like as the body ought not only to be hoole from  
sickenes / but also to be of good habilitie or facion:  
so shulde the oracion or sentence not be onely not  
sicke / but also firme and substanciall. For that  
thyng which is sure / is only comendable: and  
that which is exployted with daunger we com-  
munely wonder at. And like opinion haue I in  
disposynge the mynde: For hit becomethe not a  
childe eyther to be shrewde and folehardy / or to  
be coward and temerous. The one shall cause  
hym to be shameles: the other to be of vile cou-  
rage and dastarde. The meane way to holde in  
euery thyng / it is a high and perfecte crafte. Al-  
be it I eftsones do remembre lerninge / yet what  
I deme therein / I wyl at this tyme deferre.  
But to retourne to speakynge / To be contented  
with one only membre or fourme of speakinge /  
and not to polishe it with sondrie clauses or sen-  
tences



tenſes hit is a great token of ignoraunce. For to ſpeake alwaie one thyng hit is nowe and than tedious and intollerable. For one note of ſynginge/ and one acte in an Interlude without variation/ is to the ſingers & playours laborious/ and to þ herers fullſome and tedious. Therfore pleaſaunt varietie is in euerie thinge delectable: moſte ſpecially in boyres/ and thynges made to beholde. Therfore in yonge men of good ſtocke/ no thyng ſhulde lacke / worthye to be herde or ſeen. And to ſaye the trouthe / there ſhulde be in them that / whiche men calle the Cercle of lernynge. But yet that is onely as it were to be taſted (takynge of euerie doctrine ſome part) peruſynge them throug at the fyrſte ſight. For hit is almoſte impoſſible to be perfect in al thinges. Al be it philoſophie of all ſtudies ought to be ſoueraygne and had in moſte reuerence: Wherin I wyl declare myne opinion / by a ſimilitude. For lyke as it is a pleaſaunt and goodly thyng in paſſynge the ſees to come to dyuers worldes and countreys/ ſo to inhabyte and dwelle in the beſt of them/ hit is a thyng excellently commodious and moſte higheſte to be eſtemed. Verily hit was a propre ſayenge of Wyas the philoſopher/ that as the womans of Penelope (wyfe of Ulyſſes/ whiche in the ten yeres abſence of her hufbande/ honorably ſuſteyned her ſelfe chaſte ageynſt the importune ſute of many balpaunte princes) coude not haue with her vnlefull company/ they medled with the wenches and dyddes

ges of her house. In lyke wyse some parsones/  
whiche can not atteygne to philosophie / as hit  
were men vnapt and desperate / do languyshe  
and spende theyr tyme in other lernynge of no  
pryce or estimacion. Wherfore doubtles philoso-  
phie is to be preferred as pryncesse of al other do-  
ctrines. The wytte and studie of man hath dy-  
uysed a double science or knowlege for the good  
gouernaunce of the body / that is to saye physike  
and exercise: Of the whiche / the one bryngeth  
helthe / thother good habite or personage: onely  
the grieues and diseases of the soule and mynde/  
philosophie cureth and maketh hool. By her  
maye be knowen what is honest / what is disho-  
nest / what right / what wronge: and generally  
what is to be ensued / what to be eschewed: howe  
your parentes / your frendes / your soueraynes /  
your wyues and seruautes / men in auctorite  
and straungers ought to be bled and enterteyg-  
ned. Moreouer / howe we shulde honoure god /  
worshyp our parentes / reuerence our betters /  
obey the lawes / suffre and gyue place to men ha-  
uinge auctorities. Also howe we ought to fauor  
our frendes / to loue women with measure / to  
holde dere our chyldren / not to be of seruile con-  
dicion: & aboue all other / not to reioyce to moche  
of prosperite / nor to be oppressed with sorowe in  
aduersitie / ne to be enclined to voluptuositie / nei-  
ther by to moche wrath make our mydes beastly.  
Whiche thynges be the chieffe and principal  
commodities or treasure of philosophie. Hit is  
the

the office or duetie of a gentyll man / to vse well  
good fortune / of a man well brought vpp to es-  
chewe enuie / of a man wyle and assured / to ban-  
quish his appetites and desyres / with reason :  
And to refrayne or ouercome anger / hit is the  
parte of a man not abiecte nor of small discreti-  
on or vertue. But to my purpose / They ben as-  
sured and perfecte men / whiche can mixte poly-  
tike wisdomie with philosophie. And I dare as-  
sirme / they do therby obteyne double commodi-  
tie. That is to wite / they do leade theyr lyfe to  
the comune weale of theyr countrey : And also  
they do passe theyr tyme in studies of wisdomie  
and vertue / with quietnesse of mynde / neuer o-  
uerflowed with the waves of fortune. For where  
there be thre maner of lyues / one called Actife /  
the other contemplatife / the thyrde voluptuous  
or sensuall / the laste beinge vicious and seruant  
to pleasure / apperteyneth to beastis / and men of  
no reputacion or goodnesse. The actife lyfe / lack-  
ynge philosophie / is of lyttell purpose / and is  
in sondryrreours enuolued. The contemplatife  
life (concerninge man) if hit be not ioynd with  
the actiue / hit is of none effecte or profite. Ther-  
fore let vs endeuour our selues / that the comune  
weale may be applyed / and also philosophie ob-  
teyned / as accor dyng to the tyme hit shall seme  
moste expedient. In this wise Pericles (the no-  
ble counsaillour of Athenes) dyd his duetie to the  
comune weale of his countrey. So dyd Architas  
in Tarent / Dyon in Sicile / and Epaminondas



in Thebes: of whom two y<sup>e</sup> laste were scholers  
to Plato/the prince of philosophers. What shall  
I neede to tarye longer aboute doctrine / excepte  
that besydes that we haue all redy spoken / one  
thyng is conuenient and also necessary to be re-  
membred / that is / that yonge men endeouore  
them to gete the bookes of olde wytters / and in  
gatheringe of them / to folowe and be like to the  
ploughman. For as the feate of tyllage is kept  
by occupieng of the grounde / and not onely by  
haupng of plowes and other stowe of husbans  
drie: in lyke wyse the instrument of lernynge is  
not only possession of bookes / but also exercise and  
practise of the same.

### Of the cōmodite of vertuous exercise. Cap. viii.



Exercise is not a lyttel to  
be esteemed / and for that pur-  
pose children muste also be cō-  
mytted to maisters / whiche  
may exercise them sufficient-  
ly / to the entent that therby /  
good shappe of lymmes and  
membres and strengthe of body may be acqui-  
red. For the good habitie and dysposicion in the  
bodies of children / is for age a sure fundacion.  
And as in somer and fayre wether men prouide  
agaynst wynter: so the beste prouision for age /  
is good maners and tēperance gotten in youthe.  
Also

Also labour is to be kept in / as it were in a closet  
or selle / and so moderately bled / that children be  
inge tender and flexible / be not in study ouermos-  
che fatigated. For as Plato saythe / labour and  
sleepe be enemies to lernynge. But what nede  
I to tarie here vpon / seinge that I purpose to  
declare that whiche is moze necessarie to speake  
of. It shalbe mozte expedient to exercise childre  
in feates of armes / as in ridinge and chasyng /  
castinge of iauelyns and dartes / shotinge in the  
longe bowe / & suche other marciall actes / wher  
in the vanquishours appoynte for their reward  
to haue the goodes of them that be vāquished.  
All be hit warre lyttell esteemeth the parsonage  
brought vp in the shadowe. The pure and leane  
souldiour / all wayes hauntynge the affaires of  
warre / ofte tymes ouerthroweth þ great wra-  
ler in bataile / and enforceth the fronte al redy in  
batayled to recule. What is that to the purpose /  
sayth some man to me : For where thou dydest  
promyse to gyue aduertisementes / concernynge  
the byngynge vp of honest mens children / not  
withstandinge thou passist ouer poure men and  
the cōmune people / that thou goest aboute to in-  
strutte onely riche men and nobles. Wher vnto  
it is no great difficultie to replie. Certeynly my  
entent is / that my exhortacion shuld be cōmune  
and also profitable to euery man. But if any be  
of suche pouertie / that he is not able to vse this  
my counsaile / he shall blame fortune and not me /  
that do the best I can to aduise hym. It is to be

D.iii. assaied

assaied with all that may be/that the best wayes  
of bringyng vp of children may be knowne al  
so to poure men: and at the leste to do that that  
is possible. And these be the moste sozest obiecti  
ons that be in this matter. Nowe fro hens forth  
I purpose to adde ther to the sure and streyght  
waye howe ponge men shulde be instructed.

A moderate direction to prouoke chil  
dren to lerne. And of the folie of indis  
crete faders. Cap. ix.



Do affyrme surely in myne  
opynyon/children ought not to be  
brought to honest exercise / by bea  
tinge and strokes / but by exhorta  
cion and reasonyng. For punish  
ment is meter for villaynes and slaues / than for  
them that be franke oz of gentyll bloud: whiche  
with trauayle be hardned / and somtyme beinge  
a ferde of the whippe / applieth them to labour.  
But children of gentyll nature take moze profite  
by prayse oz lyght rebuke / than by stripes. For  
praysses stee them to woꝝshyp / and rebuke doth  
withdraue them from folie. Wherfore it requy  
reth at sondry tymes to myngle sharpe wordes  
with praysses. After ye haue strongly rebuked /  
than to prouoke them to shamefastnes / and est  
sones to reuoke their corages with praysses: and  
therin nources are to be folowed / whiche whan  
they haue made theyꝝ children to wepe / furthes  
with



15  
with they do gyue vnto them theyr pappes /  
therby for to styll them. But beware gyue them  
not to many prayles / lest they take ther by to  
moche courage and presumption: and with to  
moche cokenayenge be spylled & losse. I haue  
knowe many faders / whom to moche loue hath  
caused / that they loued not their children. But  
what maye I saye to tell hit more plapnelper?  
For where they make haste / that their children  
maye y soner excell other / they do put vnto them  
infynite labours / wherof beinge wery and ops  
pressed with intollerable paynes / fynally they  
fynde littell pleasure or i wetnes in lernynge. A  
littell water maketh herbes to growe / and with  
to moche they be soone glutted. In like wise the  
mynde with moderate labour is quickened / and  
with inordinate labours is oppressed and drow  
ned. Wherfore in studyes and labours some res  
creation is to be gyuen to children. For we must  
remembre / that all our life is deuided into study  
and reste. And therfore not onely watche is nec  
cessarie / but also slepe: not bataile only / but also  
peace: not wynter and stormes / but also fayre  
wether and somer: not onely warke dayes / but  
also high feastes and holy days: and generally  
ydelnes and reste is sauce vnto labour: and that  
maye you perceiue not onely in thinges hauynge  
life / but also in those thinges that lacke lyfe. For  
we do vnbende our bowes / and vnwaste our lu  
tes and harpes / to the entent eftsones to bende  
them and waste them. And finally the body is  
pre

preserved with lacke and sustinance/ the mynde  
with remysyon and labour.

Many faders be to be blamed/ and that with  
good cause/ whiche so comytte they children to  
Tutours and maisters/ that they them selfe did  
neuer se nor here howe their children haue in ler  
nyng profited / wherin they offende more than  
nede: for in a lyttell space they may haue experis  
ence/ for they childrens furtherance by exam  
nyng they children: and not putte they hoole  
truste in the disposicion of a mā hired. For mai  
sters and tutours ble more diligence aboute the  
children/ whan they knowe that they shal make  
answere and rekeninge for them: Accordinge to  
the propre sayenge of the wyse hoxseman / that  
sayde/ that nothyng made a hoxse so soone fatte  
as the eie of his maister.

Of the exercises of memorie / and of  
the thre excellent continences of the  
tounge/ wrathe/ and the  
handes. Cap. x.



Woue all thynges the me  
mozie of children is to be exercised  
and kepte in vslage: for that is as  
it were the storehouse of lerninge.  
Wherfore in auncient fables Me  
mozie is named the mother of Muses (whiche  
as poetes wryte / were fynders of all sciences li  
berall) therby declaryng/ that nothyng nexte  
to

to nature may bringe fourth so moche as memorie . Therfore that is to be exercised in euery part whether the childe be retentive of memorie or obliuious . And if it shall happē that some be more excellent than other / we ought to corroborate the habundaunce of nature : And where they be oppressed with dulnes / to amende and supply the defaulte or lacke . And therfore the poete Hesiodus marueilously well sayth :

If to a littell thou addest a littell more  
In space of tyme thou shalt haue mykell store.  
Let not this be forgotten of parentes / that the parte of doctrine concernynge memorie / is not onely a great porcion of lernynge / but also of othher necessaries to mans lyfe apperteynynge . And verily remembraunce of affaires done in tyme passed / is an example and myrrour the better to consider thynges to come . Children more ouer ought to be refrayned from dys honest & rebaulde comunicaciō . For as Democritus saith : Speche is the shadowe of dedes . Also it muste be forseen / that children be made in answeringe curteise / and swete in salutinge . For as stourdie and soure facion in spekinge / maketh a man odious & disdayned : so childre gete the loue of theyr companiōs / if whan they be demanded / they be not in theyr answeres strange & incurteise . It is not comendable to vanquish & subdue other / but also to knowe howe to be vanquished / specially in these thynges / wherein victorie is cause of detrimēt or losse . Suche was y victorie of Cadmus

E mus



mus (whiche was in this wise/as some me sup-  
pose. Cadmus the sonne of Agenor kynge of E-  
gypte was the firste founder of the cytie of The-  
bes/of whom by successiō came Edipus/whiche  
married Jocasta his owne moder / & had by her  
two sonnes Theocles and Polynces/ betwene  
whom was mortall warre for the kyngedome of  
of Thebes: Polynces the yonger broder / ha-  
uinge in his ayde the Argues. But finally the  
Thebanes/of the part of Theocles had the vi-  
ctorie/whiche was with small profite or hono-  
r. For Polynces hath wounded Theocles his bro-  
ther to deathe: But moued with cōpassion/as he  
stoped downe to releue his sayd brother/who of-  
fered to kysse hym / Theocles incontinent slew  
his said brother. And so was the ende of the bat-  
tyle myserable and despiteous. And by reason  
that Cadm<sup>9</sup> was heed & chiefe of theyr lynage/  
it was called Cadmus victorie / & vled for a pro-  
uerbe/where damage groweth by victorie. Of þ  
I haue spoken is wytnesse the wyle Euripides/  
whiche sayth in this maner:

Where two do bzaule/and the one is in fury  
He that refrayneth/the wyser is truely.

Other exercises ther be/whiche are no lesse to be  
estemed of ponge men/than they/whiche be re-  
herfed: that is to say/not to lyue to delicately/to  
refrayne the tonge/subdne wrathe/conteyne the  
hādes/and what appteyneth to euery of these/  
It is to be seen and declared/not withstandinge  
they shall best appere by example/ & to begynne  
at the

at the laste. Diuerse that haue put their hādes  
to vnlauffull gaynes/ haue losse all er they dyed.  
Gillippus a noble Lacedemon/ onely for bicause  
he did vnknitte certē bagges of money/ he was  
banyshed for euer out of his countrey. It is the  
ppietie of a wise mā/ not to be vanquished with  
anger. On a tyme a wanton & presumptuous  
yōge man/ with his hele strake Socrates (whiche  
was in his tyme the wisest man of Grece) &  
whā Socrates pceyued/ that they whiche were  
in his cōpany toke it displeasantly/ & were there  
with sooze chaufed/ in so moche that they wolde  
haue reuenged hym/ he sayd vnto them: What  
if an asse had hytte me with her hele/ thinke you  
it were mete I shulde kike agayne at her: Where  
fore he wolde not suffre them to folowe the pson  
that strake hym. In conclusion the yonge man/  
whan men had longe tyme rebuked hym/ and e  
uery where called hy a kyker/ for pure shame at  
the laste hynged hym selfe. Whan Aristophanes  
in his enterlude/ whiche he called the Cloudes/  
had spokē many rebukes of Socrates/ & one be  
inge present redinge it/ sayd: Socrates/ art not  
thou herewith angry? No on my sayth said So  
crates/ it greueth me no moze to be scoffed at in  
the hall/ where playes be accustomed to be/ thā  
if it were at a feast or banquet. Sēblably did Ar  
chitas & Plato the philosophers. Architas re  
turninge frō bataile (for he was moche parte in  
warres) fōūde his lāde out of tith & disfigured/  
he called furthe his baylife of husbāndrie & said

C.ii. vnto

vnto hym: If I were sure y I shulde not be an-  
 gry/thou shuldest repent the. Plato beinge mo-  
 ued with his seruant/y was a riottous pson/cal-  
 led Speusippus his neuewe/ & said to hym: Go  
 beate this felowe / for I am to moche chaufed &  
 angry. Perchāce some wyll say / y these be great  
 & difficull matters to folowe: & I knowe well so  
 they be/ but yet we must with all our myght en-  
 force vs/ y vsinge these & other lyke ensamples/  
 at the laste we may withdawe a great parte of  
 inordinate & vengeable anger. For where in o-  
 ther thinges we may not cōpare with these wise  
 men/ in doctrine nor vertue/ pet neuerthelasse let  
 vs with al our power endeouour our selves (whi-  
 che be the seruantes of god/ & expōnders of his  
 wyll/ beringe lyght in our handes/ folowe/ or at  
 the leste scrape of some frute of theyr examples.

Howe remayneth to declare the refcayninge of  
 the tonge/acco:dyng as I purposed.

Howe premeditacion ought to be vled  
 with a pleasant narracion of Ulysses  
 and Polyphemus. Cap. xi.



Who so speketh cōtēp-  
 tuously or vnaduyedly / tho  
 it be but litel/ he very moche  
 doth erre. For oportunitie in  
 silēce is a great part of wises-  
 dome/ and moche better thā  
 speakinge. Therfoze our el-  
 ders



ders haue shewed vnto vs mysticall & darke ce-  
 remonies & prouerbes : wherby we beinge ones  
 accustomed to silence / may conuerte the fere and  
 reuerence that be in diuine secretes / to fapth or  
 credence to be had in the misteries & wise senten-  
 ses of men : wherof diuise here after ensue . Of  
 silence neuer man repented. But of spekinge ma-  
 ny. More ouer / that silence kepeth / may sone be  
 vttered / but that ones is vttered / may neuer be re-  
 uoked. I remembre diuers / that by their intem-  
 perate lāguage haue susteyned moche damage.  
 And in leauinge all other / it shall suffice to remē-  
 bre one or two / in settynge out of this matter.  
 Kynge Alexander the great conquerour / cōman-  
 ded the Grekes to ordeyne garmētes of purple /  
 that whan he returned from his conquest / they  
 myght in that aparaile honour his victoꝝ that  
 he had ageynst them of the orient / with solēpne  
 sacrifice: The people for that entēt payinge heed  
 siluer: One Theocrite a philosopher said to Ale-  
 xander : I haue ben a great while in doute / but  
 now I pceiue clerely by the sayenge of Homer /  
 ꝑ this shalbe thy purple dethe . By whiche woꝝ-  
 des he brought hym selfe into ꝑ high indignacō  
 of Alexander. The same Theocrite embzaydinge  
 kinge Antigō<sup>9</sup> / who had but one eie / with blyd-  
 nes : prouoked hym to displeasure. For on a tyme  
 kynge Antigonus had cōmanded to come vnto  
 hym one Eutroppo his maister coke / whiche was  
 also a capitayne in his army / to rekin with hym  
 cōcerninge his office / whiche the said Theocrite

ofte tymes came and shewed to Eutroppon / and  
seinge hym make no haste / sayd vnto hym : I se  
well thou wylt serue me in rawe to Cyclops. In  
whiche wordes he ebrayded the kinge with blis-  
nes / and the Capitayne Eutroppo with cokery.  
Therfore sayde Eutroppon / thou shalt lose thy  
heed / and suffre penaunce for thy bablynge and  
rayshenes / and furthwith shewed the wordes to  
the kinge / who in his fury immediatly sent one to  
slee Theocrite. (But er I pcede any further / I  
wyl shewe y histoꝛie of Cyclops / whiche is here  
remembꝛed / that the taũte oz rebuke gꝛuen by  
Theocrite may the better be vnderstande. After  
that the citie of Tꝛoye was destꝛoyed / the Gre-  
kes laded with inestimable riches pꝛepared theyꝝ  
returue in to their contreys / amonge whom the  
wise and eloquente Ulisses / by whose policie the  
Grekes had exploited theyꝝ affaires / traꝛauayled  
lōge on y seas : to whom did happen marueilous  
and strange aduentures. Of the whiche one the  
moſte wonderfull was / that by tempest he & his  
company were dꝛyuen thꝛough two dangerous  
passages : wherof one was a great and horrible  
rocke named Scilla : y other a gulfe oz ſwalowe  
called Charibdis : and finally arriued in Sicile /  
whiche at that tyme was named Trinacria / &  
was onely inhabited with monstrous people /  
whiche were of great & huge stature lyke gean-  
tes / and had but one eie / whiche was great and  
rounde / in the myddes of their foꝛehed / and were  
called Cyclopes. The chiefe oz capitayne of them  
was

was named Polyphemus / who excelled all the o-  
ther in enormitie of stature. As Ulysses & diuers  
of his company were entred into the Ile to reste &  
solace them after their trauaile / they were incont-  
ynent deprehēded by the said Ciclopes / & caried  
into the horrible caues or dēnes made in the roc-  
kes: where the gigantes did eat the said Grekes  
rawe / and like to raueninge wolkes / crushed the  
heedis & bones of men betwene their tethe / that  
the braynes & marowe dropped downe by theyr  
mouthes. Suche was the terrible power & ra-  
uynne of the Ciclopes. But whan Ulysses percey-  
ued the imminent perill that he was in / he with  
moste swete & delectable wordes appeled y<sup>e</sup> rage  
of Polyphemus the gigante / that toke him / who  
heringe the wonderfull eloquence of Ulysses / de-  
manded of hym his name / & he answered / that  
he was called Nomā. The gigante delited & had  
moche pleasure at the beautie and eloquence of  
Ulysses / whiche he pcepuinge / gaue vnto the gi-  
ante a delectable potion / wherof he toke suche a  
bundance / that he became therewith dōke / and  
fell into a deed & heuy slepe: that pceiuinge Uly-  
ses / he withdrewe hym priuely / & conueied hym  
vnder the deed bodyes / vntyll the tyme that he  
was assured / that the gigante slept faste / than he  
toke his sword / & for the greatnes of the gian-  
tis body beinge longe in a doubt where to stryke  
hym / so that he might be most sure of hym / at y<sup>e</sup>  
laste with all his might he pced the eie of the gi-  
ante / & put hit clene out: but he was so drowned  
in



flepe/ y he therwith coude not a wake. As Uliſſes pceiued that he had made blinde the gigante/ he with all haſte returned to his ſhippes & ſet vp all the ſailes/ & paſſed with all haſte poſſible into the mayne ſee. After that Polyphem<sup>9</sup> was waked/ and than felte great payne of his wounde/ & that he had bitterly loſte his eie/ pceyupnge that he was betrayed by Uliſſes/ he ſuppoſynge Uliſſes had ben yet in his dene oz caue/ ſtoode vp ſpreddinge his armes before the hole of the caue/ thinkinge to kepe therin Uliſſes: but whan he had longe tyme ſo tarped/ & at the laſte pceyued that he was fledde/ he wādred into the Iſle rorynge with a terrible voyce: wherwith there repaired vnto hym the other Ciclopes oz gigantes/ and ſeinge hym ſore hurte & bledinge/ demanded hym who had ſo hurted & wounded hym: And he ſaid/ Roman: ſuppoſynge that had ben the name of Uliſſes. But whan they coude haue none other anſwere of knowlege of him/ thinkinge that he had ben madde/ departed their ways: And Polyphemus deſiringe to be auēged on Uliſſes/ as deſtracte and madde/ purſued hym vnto the ſee/ where he entred ſo farre/ that notwithstandinge his ſtrēgth & greatnes/ he finally was drowned. and Uliſſes by his eloquence and excellent witte eſcaped frō beinge eatē by the gigantes. By this fable it appereth/ that Theocrite by naminge of Ciclops/ noted and inbraided kyng Antigonuſ with crueltie and alſo with his blemiſſhe of one eie. And by the ſayinge of Theocrite/ that Eustropion

croption wolde serue hym in raue/ he noted hym  
with his craft of cokery/ and that he was out of  
his kechyn/where he shulde roste or sethe hym.  
But to returne to our purpose. Children must be  
accustomed to speake nothinge but treuthe. For  
lyinge is a detestable vice/ and to be hated of all  
men/ ne to be suffred amonge seruantis ne other  
psones/ howe poure estate so euer they be of.

What incōueniencies do happen by the  
negligence of faders. And of the reuerēt  
pceptes of Pythagoras. Ca. xii.



**N**Owe sens I haue treated  
of the fyrste bringinge bp of chil  
dren/ and trayninge them in good  
maners/ I wyl here after in fewe  
wordes passe furth vnto the more  
ripenes of youthe. Often tymes  
I haue thought moche occasion of yll & corrup  
ted maners to be in suche/ whiche haupnge chil  
dren of their owne/ durpnge their infancie & ten  
der youthe cōmytte them to good maisters & tu  
tours/ and as soone as they do entre into mang  
age/ they abandon them/ & suffre them to lyue  
at their pleasure. wherein cōtrari wise in that en  
tre & icoperdous tyme more hede ought to be ta  
ken of them/ than whan they were children. For  
men knowe well/ that the defautes of childre be  
of lyght importance/ and lyghtly redressed: as  
pchance it may happe/ by negligence of tutours

**I**

and

& lacke of obediēce. But the offēces of them whiche becomen to pfect yeres / be more greuous often tymes & full of danger / as riottous lyuynge consuminge substance & inheritance / inordinate & chargeable gaminge / ingurgitations and surfettes / defloracion of maydes / corruptinge good women and auoutryes. These inconueniēces ought in tyme & spedily to be repressed. For the delicate flower of youthe vneth maye be preserued from the violence of bodily luste / onles he be hydeled. Wherfore they / whiche withstande not youthe in their chyldren : littell force what libertie of imaginacion they gyue vnto them to committe byce. Wherfore wyle fathers / haupnge chyldren / at that astate and yeres wyll haue to them a bigilante eie / that they maye the rather induce them into temperance / some tyme exhortinge / a nother tyme menaspnge / other whyles despyngne / in lyke wyle counsaylynge / eslones promysinge / or other wise alluringe : some tyme declarynge to them / what daungers & troubles them selfe in youthe haue susteyned : or howe by vertue and sufferance they haue atteyned bothe laude and honour. For the two principall occasiōs of vertue / be feare of payne and hope of reward : the one dyspoſeth a man to actis of honestie / the other maketh hym slowe to do yll. Fynally we muste amoue chyldren from the company of rrottous and flagitious persones. For by them they shal be with vice and vnrhystnes corrupted. To this purpose were lēte by Pythagoras



thagoras the noble philosopher / wonderful and  
good preceptes in darke sentēces / whiche I pur  
pose nowe to expounde. For they be ryght neces  
sary for the opteynyng of vertue. The precep  
tes be in this wyse.

Taste not synne that hath a blacke tayle / That is to  
saye / company with no persone / whose maners  
be spotted with vice.

Leape not ouer the balaunce / Esteeme Justice / and  
skyppe not ouer hit.

Sytte not in idelnes / eschewe idelnes and prouide  
dilygently for thy lyuyng.

Byue not to euery man thy ryght hande / reconcile the  
not to sone to thyn enemye w<sup>th</sup> out good auisemēt.

Deare not to strapte a ryng / bere the so / that thou  
kepe the out of bondes.

Cutte not the fyre w<sup>th</sup> Weapon / do not irritate a mā  
in his fure / but rather whan he rageth / gyue  
place to his anger.

Eate no harte / What doth it els signifie / but accō  
bze not thy mynde w<sup>th</sup> thoughtes / ne do not fa  
tigate the w<sup>th</sup> cares. Absteyne from beanes / Busy  
not thyselfe w<sup>th</sup> ouer many matters. In y<sup>e</sup> olde  
tyme iuges were elect by lottis made of beanes.

put not thy meate in a traye / put not good sentēces  
and vertuons lernynges / into a foule & corrupte  
mynde. For lerninge and vertuons cōmunicacis  
on is to the mynde nozishment / but w<sup>th</sup> disho  
nestie and vice the mynde is defyled.

At the ende of thy iourney couet not to go backe / Whan  
Deth cometh / take it in good part / & sorowe not.

I.ii. What

What company is pernicious  
to children. Cap. xiii.



At nowe to returne to  
y purpose that I fyrst spake  
of. Let vs withdraue oure  
children from men of yll dis-  
position/and specially flatter-  
ers & dyssemblers. And I  
doubte not to aduertyle you  
faders/there is not lyuynge a thynge moze mis-  
cheuous than flatterers / noz any thynge that  
soner causeth yōge mē to decay / than they / who  
confounde both the fathers and children/turmē  
tyng the fathers age with pensiuenes/and sub-  
uertynge the yonge men with pernicious coun-  
sayle/surmysynge pleasure / wher in is hydde a  
bayte of vice and vnchrystynes. The fathers ex-  
horte theyr children / whiche haue abundance to  
sobrenes: the flatterers stere them to riotte and  
wantōnesse. The fathers aduise them to vse me-  
surable sparynge: the flatterers sumptuous ex-  
penses and reuelynge. The one pzepleth labour  
and exercise: the other slouth and desolute idel-  
nes/supposinge that man liueth but a moment:  
wherfore he shulde lye frankyly and lyberally/  
and not skantly. Nowe a days what careth the  
childe for the fathers menace/thinkyng that in  
age his father doteth. And yet oftē tymes suche  
children we pzeple and make moche of: All be it  
diuers of them haunte bꝛothels / and some time  
marie

marie dishonestly / often tymes ryfl ynge & spens  
 d ynge awaye theyr fathers substaunce / wher  
 with they shulde honestly liue in theyr age. Dis  
 semblers of frendshyp is an vnhappy kynde of  
 people / abstepnyng from all lybertie of speche /  
 onely flatterynge the great men / and skorninge  
 the poure men / also prepared to disceyue yonge  
 men. For whan they do se them skorne their pa  
 rétes or tutours / they also laugh with them / as  
 men on all partes infect and alienate frō their  
 nature. For where god made them fre / with flat  
 tery they do bringe them selfe i bōdage / also thin  
 kinge them selfe not regarded / whan they spt at  
 other mens tables / if they be not iested at & rebu  
 ked. Wherfore he that is a father / & desireth the  
 good bringinge vp of his childrē / let hym in any  
 wise put away & abiect those lothely beastis and  
 vnchrysty companions . For by them a gentyll  
 nature may sone be abused and corrupted.

Of meanes to dissuade yonge men frō  
 byte / and of example to be gyuen by  
 theyr parentes. Cap. xiiii.



These thinges also be ho  
 nest and cōmendable / that I  
 wyl nowe speake of. I wyl  
 not that the parentes shulde  
 be to sharpe or harde to theyr  
 children / but some tyme to re  
 mytte and forgyue theyr of  
 fences

f.iii.



fences passed / and to remembre their owne fragilitie and youthe / lyke as phisicians do myxte bytter medicynes with delectable lycours / syn-  
dinge the meane / to ioyne pleasure with profite in company : so ought the fathers to tempze ry-  
gour with mercy / and the chyliden some tyme shulde haue their byddell slaked / to haue some what their pleasures. Specially fautes that be light / shulde be easely taken : Or if the parentis be angry / it shulde be without great chaufynge or trouble of mynde : it is better that the father be sone angry than sooze. For he that is so harde harted / that his son can not obteyne his fauour but with great difficultie / it may be apparent / that therby he causeth his sonne to hate hym.  
And somtime it is necessary / to dissemble a light and small faute / applienge the defnes and dulle sensis of age / to the actis of their chyliden / that many thynge they se not lokynge / nor here not heringe. Syns we suffre the defautes of our fre-  
des and seruauntes / what wonder is it / though some tyme we do suffre our chyliden. By suche meanes the wildnes of youthe / lyke to a colte / wisely wayed and broken / is made gentyll and sobze. Aboue all thynge take hede / that they / whiche be vtterly enclyned to lechery / and be incorrigible / may haue wiues and be married. For that is the moste sure byddell of youthe. And prouyde for them wyues / that neyther be to ryche / neither of to high bloud or stocke. For it is a prouerbe replenyshed with wysedome : Seke the a  
wyfe

wyfe pareile vnto the. For they that take wyues  
moche better than them selfis / they forgete that  
they haue made them selfe not hus bandes / but  
bonde men. Nowe addinge here to a fewe thin-  
ges / I shall make an ende of this matter.

About all thinges it is moſte expediēt / that the  
fathers be a true example to theyr children / not  
only in doinge none yuel / but doinge many good  
actis and faites / that beholdynge their fathers  
lyues / as it were a myrrour / the children may es-  
chewe al foule or vnſemely act or worde. For who  
so rebuketh his chylde of vyce / and he hym selfe  
falleth into the ſame / it ſemeth he knoweth not /  
that vnder the name of his chylde / he accuſeth  
hym ſelfe. And to conclude ſhortely / they whiche  
ſpēde their lyues vnchryſtily / they exclude them  
ſelves from libertie to rebuke their owne ſonnes  
or ſeruantes / & in theyr yuell doinge they gyue  
as it were counſaile and helpe to other / to comitte  
like offence. More ouer where age is ſhameles  
there nedes muſt youthe be without ſhamefaſt-  
nes. To gete poure childe temperāce and hone-  
ſtie / take hede / that euery thyng be done with  
good conuenience and orde. And therein lette vs  
ſolowe Euridice a noble woman / who all be hit  
that ſhe was barbarous and fer from lerninge /  
yet in her age ſhe atteyned to high ſtudy and do-  
ctrine / to the entent to bringe by her children / as  
it is declared in her epigram / whiche ſhe dyd de-  
dicare to the Muses : Euridice the Hyropolitan  
after ſhe had obteyned her deſire of lerninge / ſhe  
hath

hath dedicate this remembrance to the Muses.  
For after that her children came to age of discre-  
cion/ she beinge a mother and aged / with great  
peyne and studie/ lerned letters/ whiche be the  
moniment of vertue. To do all that hath ben re-  
herfed/ pauenture I may soner wylle it / than  
persuade it: but to folowe it as nere as we can/  
it requireth the goodnes of nature/ and also dili-  
gence/ I am sure/ that by mannes witte it may  
be perfozmed and brought to passe.

Thus endeth this very golden boke / called the  
Education of children. Imprinted at Lon-  
dō in fletestrete/ in the house of Tho-  
mas Berthelet/ nere to the Cun-  
dite/ at the signe of Lucrece.

Cum priuilegio a rege indulto.



